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INTERNATIONAL BIBLE STUDY.

February 11, 1883.——*Mark* XIV. 55-72.

For comment, see last *Guardian*.

February 18, 1883.——*Mark* XV. 1-15.

"Straightway in the morning, the chief priests held a consultation with the elders and scribes and the whole council." They had already found Jesus guilty of claiming to be the Messiah, and therefore worthy of death. But the sceptre had so far passed from Judea that the rulers had no authority in cases for which there was a death penalty; the Roman power reserved to itself the right to dispose of such cases. It was necessary now to bring Jesus before the bar of Pilate upon some charge that he would consider adequate. Pilate could of course do nothing in a case where the charge was that of claiming to be the Messiah. A different charge must be framed; also, he must be arraigned by the supreme council, the Sanhedrim. Hence the necessity of gathering the Sanhedrim together at the break of day, that action might be taken before the population generally became acquainted with their scheme. The Sanhedrim decide that he must be arraigned on the charge of claiming to be the King of the Jews, a political offence. Soon he is led away bound to the palace of the representative of the emperor.

Hearing the charge, Pilate asked the prisoner if he had really advanced such a claim. Jesus replied in the affirmative, but added, as we learn from John, that the kingdom that he claimed was not of this world, it was nothing that in way affected the authority of Cæsar, pointing out at the same time, that he had put no arms into the hands of his followers; His mission was to declare the truth, and recover men from the dominion of falsehood. The chief priests accused him of many things; representing him as a most dangerous character. Pilate was surprised at the calmness and serenity of Jesus, allowing them to pour out the accumulated wrath of their hearts without the slightest display of emotion. He expressed his surprise to Jesus, and asked him why he did not attempt to rebut these charges. Still Jesus said nothing. As a sheep before her shearers is dumb so he opened not mouth. Pilate remembered that it was the custom to release a prisoner at that festival, one chosen by the people; it struck him that he would suggest the release of Jesus. He saw how much the Priests had at heart to have Jesus crucified, and saw that they were influenced by personal motives; he felt in his heart that there was no sufficient reason why he should sentence Jesus to be executed. There was a man under arrest who had indeed been guilty of serious crimes, and to whom a capital punishment was legitimately due. Pilate would have crucified him and released Jesus. But the people who constituted the crowd in front of his palace were mostly the myrmidons of the priests and elders, convened for the occasion, and they, according to their instructions, cried out vociferously that he should release Barabbas and order Jesus to be crucified. Pilate was very unwilling to gratify them; his wife had sent to him to beware how he did any thing to the prejudice of that just man, for she had had a dream of an alarming character concerning him, and knew him to be innocent. Pilate continued to remonstrate with his accusers and to demand of them some definite charge upon which he might proceed against him, or else allow him to carry out his plan. But they insisted that Pilate had sufficient ground on which to condemn him. One that called himself the King of the Jews, thereby constituted himself the enemy of Cæsar, and they made it plain that they would report the matter to Cæsar and convict Pilate of sacrificing the interests of the State. Pilate sought to persuade them that even if Jesus was guilty of trying to make himself a power in the state, he would be effectually cured of all such thoughts by scourging. This was a very terrible punishment; some would prefer death to it. But no; this would not at all satisfy the enemies of Jesus. Let him be scourged by all neans; but let him also be crucified.

"And so, Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." 15. All this had involved some lapse of time and the people of Jerusalem had become aware of what was going on and the crowd in the neighbourhood of the pretorium had increased many fold. It should be remembered that Jesus had been led through the streets from the residence of the Governor to that of Herod, and back again, and thus the matter had become bruited abroad. But they who under other circumstances would have stood forth in behalf of Jesus, when they saw him so unresisting and submissive, lost their confidence in him and concluded that the priests must be in the right in dealing with him as an impostor. They could not understand how it was consistent with a divine mission that Jesus should undergo these outrages without delivering himself from the hands of his enemies. And so they joined in the cry 'his blood be upon us and upon our children.' Jesus gave his back to the smiters. He endured stroke after stroke of that merciless thong that by his stripes we might be healed. Alas that so many who know of those tremendous inflictions are not healed by them, but still cling to their pride and self complacency and fear of man and love of worldly pleasure. Thank God there are those for whom these stripes were not inflicted in vain.

WEEKLY REVIEW

—The following is from the *Pioneer*:

"The grand total population of Rajputana is about ten and a quarter millions, there being nearly a million more males than females—a most striking discrepancy. There does not appear to be any explanation given of this startling excess of males which may be due either to female infanticide, carried on upon a vast scale, or to the natural desire of natives to conceal their females. Of these, nearly nine millions are Hindus, and about one million Mussalmans; whilst the Jains number nearly 400,000. There are only, 1,204 Christians, including 168 Europeans in the whole of Rajputana, a fact which contrasts in rather an amusing way with statements embodied in certain tables lately issued under the auspices of the Calcutta Missionary Conference. According to the publication there were no fewer than 919 Native Christian *communities* in Rajputana in 1881,—not to mention any that Roman Catholic missions may have set on foot. As a rule good people interested in missionary enterprise in India innocently accept as so much gospel the estimate missionaries are pleased to make as to the statistics of their triumphs. And as nobody cares to check them, they are not often shown up with such startling effect as in the present case.

There is too much reason to believe that the great disparity in the numbers of the sexes in the census of Rajputana, is due to the awful practice of infanticide. The disposition not to report the females is common to India generally. In Rajpootana where the people are conscious of their evil practices and naturally unwilling to draw the attention of Government to it, there would be a disposition rather to exaggerate the number of females. The people there consider the birth of a daughter as bringing with it a pecuniary burden, as they expect to be obliged to give a dowry in order to get her married, and the poorer or stingier are tempted to dispose of the unwelcome additions to their family in a more summary way; and unhappily there is no popular sentiment that brands the deed with opprobrium.—The *Pioneer* manifests its usual malignity and ignorance in what pertains to missions, by attributing to missionaries a habit of falsification truly portentous, yet not more wicked than stupid. Every body that knows anything at all about the subject knows that the only Protestant missionaries in Rajpootana are those of the United Presbyterians, whose report comes abroad every year soliciting attention to all the facts of the case. There is no discrepancy whatever between the statements in these reports and the number of Christians reported by the Government census. We are not able to refer to the decennial mission statistics published lately in Calcutta, not having been favoured with a copy, but if any such statement occurs as the *Pioneer* represents, it can only be a typographical blunder, and we are sure that the statistics themselves will furnish the means of showing that it is so. No

matter. The *Pioneer* has found an opportunity of bringing a charge against Christian missionaries that it would not venture to bring against any other class of the community, European or Native. All this affects the status of the ordinary European, even the editor, in India. The Natives will never believe that the missionaries are sinners above all other Europeans; they know better; they will rather draw the inference that if missionaries lie so outrageously what will other Europeans not be capable of.

Since writing the above we have seen in the *Bombay Gazette* a complete refutation of the *Pioneer's* statement. B. T. says:

Having a copy of the "Decennial Statistics" by me, I at once referred to them in order to discover the 919 Christian communities in Rajputana. I find, as the result of my investigations, that there are 9 Christian congregations containing 919 native Christians, in 1881, in connection with the U. P. Mission in Rajputana. Under the heading "Native Christian communities" I find sub-headings as follows: "Native Christians in 1851, native Christians in 1861, native Christians in 1871, native Christians in 1881, and that the figures under the heading of "Native Christians in 1881" make exactly the number 919, given by the *Pioneer*. Now, in the light of the above facts there is only one of two conclusions which any fair and unbiassed person can draw from the statements of the *Pioneer*: either that the writer of the article has acted in a culpably careless way, or he has acted maliciously.

B. T. asks will the *Pioneer* make the *amende* honourable? That is expecting altogether too much. Mr. Moody says that a lie will go half round the globe before Truth can get on her boots to go after it.

—This paragraph is going the rounds of the papers:

Frayne, who recently slew an actress on the stage, when attempting a William Tell feat in "Si Slocum," is now advertized in America as "the noted actor who accidentally shot and killed Miss Anne von Dernen, to whom he was engaged to be married, at Cincinnati, on Thanksgiving Night."

Under the Mosaic law a man who brought about the death of another by any course that tended unnecessarily to imperil that other, was held responsible. If a man for instance built a house with a flat roof, and did not put a parapet about it, he was responsible for the life that might be lost through this neglect of his. Men were understood to be under the law of love, which binds them to have regard to the interests of their neighbours, and not to be justified in considering only their own interests. So if an ox gored a man to death, and the owner of the ox was aware of its viciousness and did not keep it under proper restraint he was responsible. The laws of the Israelites, in this particular, as well as in many others, might well be imitated in our modern codes, as tending to inspire that regard for the welfare of others which is the best security for the well-being of society. For our own past, we abhor the temerity which leads a man to imperil the life of another, that he may get the admiration of the multitude for his skill as a marksman; and we abhor the selfish love of excitement that leads people to patronize such exhibitions. We wait for a different civilization that will hold every man responsible for all such needless imperilling of the safety of others, and cause people to shrink from bestowing their favour on exhibitions of this sort.

—It is said that Mr. Gladstone is treating with the Pope to secure the influence of the latter in Ireland. There is a good deal to show that the influence of the Pope has been waning in Ireland of late, not so much in the direction of Protestantism as of irreligion; but Mr. Gladstone believes that the head of the Romish hierarchy can still do much to promote tranquillity there and restore a more loyal feeling to the masses. It is said that the price demanded by the Pope for such intervention is that England should so far recognize the Pope as a temporal ruler as to appoint an ambassador or resident envoy at his court. We doubt whether this kind of diplomacy will accomplish any good. It would be a deplorable thing if England were to do any thing that will tend to reinstate the Pope in his lost position; and we do not believe that the men who are causing the disorder in Ireland will change their course of action at the dictation or recommendation of the priests. We are persuaded that England will be stronger without than with alliances with the Vatican. The most important political event of modern times, the one most pregnant with ameliorations for Europe, was the downfall of the Pope's temporal dominion. The highest welfare of the British isles demands that the power of the Pope should be minimized to the utmost.

—Statistics show that there has been a great increase in the number of Roman-Catholics in Great Britain in the last 30 years. The most of this increase is accounted for by immigration from Ireland and Germany. But in what are called the upper classes there has been a movement towards Rome, and the Ritualists have been diligently preparing the way of Rome in a considerable portion of the Church of England. The argumentative war against Rome, once so warmly waged, is now fallen into abeyance for the most part. There is a better way, and we should like to see it thoroughly tried both in Ireland and in Great Britain. A revival of the true type is what is wanted, viz. the restoration of the primitive type of piety in the churches, a revival such as came to the house of Zaccheus when he stood and said, The half of my goods I give to the poor, and if I have taken any thing unjustly I restore it fourfold. Let the Romanists of Ireland and the Romanizers of England have an opportunity of looking upon a community demonstrating their connection with Christ by this kind of undeniable disinterestedness, and they will eagerly enquire for the New Testament, and so will the multitude of nominal Protestants.

—We are asked to mention that the first of a series of Articles in the form of Commentaries on Indian Criminal Law, written expressly for the *Indian Jurist* by Charles Collett of Lincoln's Inn, Barrister-at-Law, late of the Madras Civil Service and formerly a Judge of the High Court at Madras, will appear in that Journal on the 1st March of the current year. "Criminal conspiracy" is the opening topic.

—In treating the subject of growth in grace, it is well to keep in mind the ordinary meaning of the word *grace* as used in Scripture. It means the state in which we receive, in which God freely, i. e. gratuitously, for Christ's sake, bestows upon us the ability to do what is pleasing in his sight. To grow in grace is to grow in this receptivity, as the branch receives from the vine not merely the means of bringing forth fruit but of growing to be a bigger branch. With reference to the expression of our correspondent, H. A. G. "pulled ahead without any exertion on our part," it does not seem exactly to describe our relation to Christ's activity. There is indeed rest of the soul; but it is not the rest of inactivity; it is rather like the rest that Samson had when carrying off the gates of Gaza. Because of the prodigious strength that was with him he scarcely felt the burden. Paul speaks of "*striving* (agonizing) according to his working that worketh in us mightily." Paul could do all things through Christ that dwelt in him. He exhorted the Philippians "to work out their salvatton with fear and trembling, for it was God that wrought in them." Grace unites us to unlimited power and therefore we are not weary in well-doing.

—Cases of child-murder for the sake of ornaments worn by the children are very common, but a case has just been before the High Court of a Mahomedan alleged to be ninety years of age, (and whose appearance goes to favour the allegation,) who had had *dhatura* (*stremonium*) administered to him by four miscreants for the sake of the ornaments on his person, worth only a few rupees. The old man was a sugar-cane seller. The prisoners, all Mahomedans, were sentenced to long terms of imprisonment and transportation.

—An article entitled "Prayers for the Dead" appears in the *Indian Churchman*, from which we take the following:

"It was quite difficult to make little six-year-old Cecily understand that her mother was gone very far away, that she was utterly and entirely separated from her little girl, that Cecily had no mother now, that she must not mention her in her play, or at any time without due solemnity, and must learn to leave her name out of her prayers at morning and evening."

Such was the miserable heartless theory about death which we most of us leaant when we were young. It has left its mark in the hideous, pagan, unseemly monuments which are to be seen in our cemeteries. It has left its mark in all that tawdry paraphernalia of woe which is still the rule, more because undertakers will have it so, than for any other reason, at our funerals. And it has cast its shadow over many hearts whom God has not made sad, because having been educated into a worse logic than that logic of the heart to which Cecily trusted, they have not been told of a better. To such mourners, with what a rush of untold comfort has that doctrine come, which a more intelligent appreciation of the ground of our faith at one reveals to us.

If a mother were dangerously ill, and her little girl were praying morning and evening for her recovery, and she should recover, it would not distress the child to know that she need no longer offer that prayer. If a child, accustomed to pray morning and evening that God would bless her mother were told one day that her mother no longer needed her prayers, having gone to be with Jesus, where there is no suffering and where perfect blessedness abides, we do not see that it should be a grief to her to have to omit her from her prayers. The *Indian Churchman* tells of a widow lady who thus writes:

"Ever since the year 1867, when I first learned I might pray for the departed, I have never been sad."

From this it appears that the lady found

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her consolation in the thought that the departed one stood in need of such relief as her prayers could obtain for her, and from year to year continued in the same unhappy condition. How wonderfully different is the salvation that Christ has provided for those who trust in him. Blessed are the dead that die in the Lord. We agree with the writer above quoted in his reprobation of 'the tawdry paraphernalia of woe' observed at funerals; but if the departed pass into a condition in which they stand in need of such alleviation as our prayers can bring them, there appears to be very good cause for profoundest mourning. It is however the privilege of the *Indian Churchman* to raise a note of triumph. One of the Bishops of the Church of England has come out boldly in favour of prayers for the dead. A clergyman had given notice that the Holy Communion would be celebrated "for the repose of the soul of Dr. Pusey," and some of his parishioners complained of it to the Bishop of Peterborough; he replied, justifying prayers for the dead that the latter might be advanced *in holiness and happiness*. But what is the meaning of the word 'repose'?

—Bishop Foster of the Methodist Episcopal Church gave a discourse on "Prophecy, a proof of Inspiration" last Sabbath evening to which in common with many others we listened with great pleasure and high appreciation. The difficulty, as regards the Bible, is not the want of evidence, for we cannot well conceive how a greater amount of evidence *could* be given, but the people will not give their attention to these proofs. It would be profitable even for Christians to give more attention to these proofs than they do, in an age when there is so much scepticism in the air. Bishop Foster throws his whole soul into every subject he undertakes to handle, and it is impossible for his hearers not to have their attention profoundly riveted upon it. One point that he dwelt upon is often overlooked, viz. that no development of merely human wisdom at all enables a man to penetrate the future so as positively to predict events. He noticed an apparent exception, viz. that the movements of the heavenly bodies can be calculated for ages to come. In this case all that was done was to observe carefully existing laws, when it was easy to predicate that if there were no interruption or modification of these laws, such and such phenomena would occur. To illustrate this the speaker supposed a revolving wheel 25 feet in diameter, ascertained to move at the rate of one foot in a hundred years; it is obvious that it will take 7500 years to make a complete revolution. From present things future things are inferred, but there is always an element of contingency. Very different is the spirit of prophecy in the Scripture, speaking with utmost positiveness and definiteness of events that could by no possibility be inferred from existing things, such as the birth of a Messiah with details of time, place and circumstance. Of a hundred prophecies concerning the Messiah, the Bishop singled out Gen. xlix. 10 and pointed out how wonderfully it was fulfilled.—Bishop Foster gave a Lecture on Thursday evening at Grant Road Church. It was a sort of astronomical discourse, designed to bring home to the minds of the hearers in a way likely to be remembered, the greatness of the universe and the personality of Him whose glory the heavens declare. The Rev. Dr. Reid, Secy. of the Methodist Missionary Society of America, gave a Lecture on Tuesday, on The Wonderful Book. It was an admirable discourse. Bishop Foster, Dr. and Mrs. Reid, and Mr. and Mrs. Parker of the M. E. Mission, Bareilly, left yesterday in the Mail steamer for Europe, followed by the affectionate regards and prayers of many (both Europeans and Natives) who have rejoiced to make their acquaintance.

—There is to be again this year a Camp-meeting at Futtehpore, March 1—5. We will say more about it next week.

—The cold weather of last week has, as usual, left its mark in the bills of mortality. Among the poorer natives there are very many who have no means of supplying themselves with additional warm clothing, whose feeble constitutions cannot stand the fall of temperature. It is not the hot season but the cold, that is most fatal in Bombay. The deaths last week were 597 of which 71 were from small-pox.

—The Rev. Dr. J. Murray Mitchell who expects to leave for Europe by the next mail, will give a lecture on "progress in India," at the Framji Cowasji Hall, on Wednesday next at 5-30 p. m.

NOTICES OF BOOKS AND REPORTS.

"A Letter about Lent, addressed to his Diocese by Louis George, 4th Bishop of Bombay." The great majority of those who observe Lent observe also a Carnival, in imitation of the Roman Saturnalia, and the former helps to condone the latter. Bishop Mylne does not of course favour any such Associations. At the outset he gives a word of caution against the idea that if penitent in Lent we may be careless at other seasons. Spiritually minded persons will accept this caution, but we fear there are too many who indulge the more freely in worldly gayety in other months because they abstain during the days of Lent. The Bishop also guards against the idea that Christians have not the forgiveness of sins habitually, and are to look for it in connection with Lenten observances. Forgiveness is inseparable from true repentance and faith. "The one end before us in Lent is to learn to respond to the love of God by hating what is hateful to him, to learn to look upon sin in the light in which it is seen by Christ." This is a good end to have before the mind at all times, and it would seem to us a pity if the suppliant, at the end of Lent, should think himself released in any measure from the duty of seeking it. We are in accord with the idea running through this pastoral, that Christians need to have deeper realization of the sinfulness of sin.

✓ "The Voice of India" No. 1. Vol. 1. January. This is a new monthly and it issues from the Bombay Gazette Office. The object of this publication is to make people acquainted with the Native Press of India. Under the head of Local Government it publishes the remarks that appeared last year in the different Vernacular and Anglo-vernacular papers of India; the extracts cover six pages. Then follows Publicity in Legislation, 3 pages; Suspensions of Revenue, Agricultural Banks, Agriculturists' Relief Act, Education Commission, Expenses of the Indian Contingent and other subjects follow. The paper is well got up and makes a creditable appearance. The price is Rs. 10 per annum. It is expected that editors of vernacular papers will supply the *Voice of India* with translations or summaries of their articles.

The Bombay Guardian.

SATURDAY, FEBRUARY 10, 1883.

SEEKERS.

The Rev. Wm. Taylor, when he visited India in 1870 5, introduced among us the custom of calling for seekers after having proclaimed the Gospel. He believed that there was no more hopeful season for the unconverted than the hour in which they have listened to the faithful exhibition of the Gospel and been made sensible of their obligation to submit to God. The tendency in the awakened mind is to satisfy itself by resolving to seek the Lord in private; a resolution that in at least nineteen cases out of twenty is not carried out, for the reason that impressions wear out when that which caused them is no longer present to the mind. A man goes away from a meeting where his conscience has been aroused, with a determination to seek salvation; but he has scarcely passed from the place of meeting before other influences affect him, and the ordinary habit of his mind resumes its sway, and it ceases to appear to him necessary that he should be *just now* concerned for his salvation. The iron must be struck while it is hot. It is a great point gained when a man is led to commit himself publicly as a seeker of salvation. There is nothing that more effectually influences the unconverted to continue as they are than the dread of letting men know that they are concerned for their salvation. In this state of mind they are making more account of man than of God, and the Spirit of God cannot come to their rescue while they cherish this feeling. They cannot begin to show that they are really in earnest about the matter, until they consent to let it be known that they wish to be at peace with God. Mr. Taylor used to illustrate the case by supposing that a man wishing to enlist in Her Majesty's army should come secretly, by night, to the recruiting sergeant to whisper his intention in his ear and ask him to keep it a profound secret. Salvation means going over from the side of the world to that of God. The Apostle Paul tells us in I. Cor. x. that confession is a necessary condition of salvation; and the Master himself has told it to us still more explicitly. In the last ten years, the importance of endeavouring to induce the unaccepted to seek publicly an interest in Christ has come to be pretty generally recognized. Our object at present is not so much to recommend this custom as to point out that it is if any thing a more fatal mistake to let sinners imagine that the mere coming forward as seekers to be prayed for, is salvation. We have known preachers so absorbed with the desire to induce people to come forward thus, that when they have succeeded they have leaped to the conclusion (and suffered the enquirer to do so also,) that his salvation has been effected. It is very natural for a man who has been passing through a conflict with reference to this matter of coming forward

publicly, and has succeeded in doing it, to experience a feeling of satisfaction in the consciousness of having obtained this victory and then to conclude that this satisfaction is the witness of the Spirit to the fact of his acceptance. This feeling passes away and the individual finds himself weak in the presence of temptation. Perhaps he will try to renew it by going forward for prayers again; and it is just possible that some go through life deceiving themselves thus, without having once known the real joy of the new birth. Mr. Taylor considered it of the utmost importance that the seeker should be warned against delusions of this kind, and fully instructed with regard to the demands of the Lord Jesus, and the conditions of salvation and the evidences of a change of heart. He was very much afraid of encouraging the seeker to believe himself saved, until he had the love of God shed abroad in his heart by the Holy Ghost given unto him. Even after this, the professed convert was expected to pass a probation of six months if he wished to join the Methodist church. The seeker had all possible encouragement to repent, submit, believe and confess, but it was for God himself to notify him that he was accepted in the beloved. A good many even of those who sought the Lord under Mr. Taylor's preaching, endured only for a season; but many have gone on from that day to this perfecting holiness in the fear of the Lord and of these a considerable portion are most effective and successful preachers of the Gospel. There is a good deal in the Scriptures against daubing with untempered mortar; putting on a coat of cement that simply covers up the crevices without adding in the least to the stability of the building. It is not well for preachers to speak confidently of all who come forward as seekers, and profess to have found peace, as saved persons. The parable of the Sower seems to have been intended for all time and it shows us plainly, that many seek who do not find the reality, and many set out to follow Christ who when tested by circumstances fall away. There are multitudes of nominal Christians who err grievously by remaining uncertain of their acceptance; and there are many who err by concluding without adequate evidence that they are saved.

FRIENDLY WORDS TO EDUCATED NATIVES. IX.

THE UNWORLDLINESS OF CHRIST. III.

Perhaps we will be better able to do justice to the unworldliness of Christ as shown in the care with which he guarded against the influence of those motives that usually govern men in their enterprises, if we look at the way in which the spread of the Gospel in India in our own days is being brought about. The Gospel is here seen in alliance with the dominant power; Christianity is understood to be the religion of the English, so far as they have any religion. It is associated with Western prowess and Western culture and Western money. The missionary is generally a man of culture and of social position, a good deal elevated above the mass of the people whom he addresses. Worldly considerations seem to be arrayed on the side of the Gospel. So much is this the case that the great majority of the people of this country think they can satisfactorily account for what progress is made here by Christianity, by a reference to worldly considerations. How very different was it in the first century, when the disciples of Jesus sought to introduce the Gospel into Greece and Rome. Peter, as a Jew upon whom even other Jews looked down because he was a Galilean fisherman, was, to the Greeks, a person without any thing of a worldly character to recommend him. Paul was a tent-maker, a man of the people, a babbler, a man who was determined not to know any thing in Corinth save Jesus Christ the Crucified. The case was that of a highly cultivated people filled with the conceit of their superiority to all mankind, addressed on the subject of religion by a despised Jew, without even Jewish distinction, obliged to work at his trade to earn his livelihood. The Gospel in modern times is attended with all those recommendations upon which men ordinarily rely, and in the absence of which they have nothing but contempt to bestow; but in the days of the apostles, it was absolutely without these recommendations, and had to encounter them arrayed in full force on the side of the ancestral religions of that time. Now it is evident that if Jesus of Nazareth had been a man like other men, a man having even the wisdom that is found with great leaders, he would have felt that his cause was an utterly hopeless one unless he could array on his side some of those forces upon which men constantly rely. Jesus knew perfectly well how little men are disposed to consent to any change in their hereditary creeds, for he saw it daily illustrated in the opposition he met with from the Jews. He knew that nothing would induce a nation to accept of a religion diametrically opposed to its own, except some most potential motives were brought to bear upon them. And yet he proposed to bring about among men the mightiest revolution in sentiment and belief ever heard of, without offering them reputation, ease, or wealth and without bringing any compulsion to bear upon them. The mere statement of such a thing would constitute him a madman among men, unless he had reason to believe that there would be displayed on his side a divine power more than compensatory for all those familiar forces sacrificed by him. In the Epistle to the Philippians he is described as having made himself of no reputation, or as it might be rendered, he *emptied himself*. Here is a fact about which there can be no dispute. It would be in vain to imagine that there is any thing parallel to this in case of *Sakya Muni*, the founder of Buddhism. He was the son of a king, and became convinced that salvation could only be obtained by the most rigid austerities, and like thousands of misguided men since, both among heathen and nominal Christians, went away into the desert to work out the necessary righteousness. His religion appeals to a well-known principle, the desire for religious reputation. In fact there is no parallel to the Gospel in this particular. Jesus told his disciples that they would be hated of all men for his sake, and must prepare, if they wished to follow him, to be treated as he was, crucified. Jesus relied upon no worldly motives whatever; his whole reliance was upon his Father in heaven whose power he knew would accompany his disciples just in the measure that they looked for it in faith, discaiming worldly aids.

(Conclusion)

REMINISCENCES, CCVI.

Extracts from diary kept in Bombay, 1849.

Feb. 10th. Rev. 3. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Christ had a baptism to be accomplished, a conflict to go through, a cross to endure, before his power could be fully assumed and manifested. He endured the cross for the sake of the joy that was set before him. There is something analogous to this in the Christian's case. He has a conflict to endure, a cross to bear, and then shall he be made partaker of Christ's power. I am asking to be a partaker of that power, to have it revealed in my ministrations, but I must chiefly aim to be conformed to the sufferings of Christ, and to fight and conquer as he did. When I am tried I shall have the crown of life. When I have given proof that I am utterly dead to the world, Christ will give me his own rod of royalty and I shall rule the earth. The Christian sense of overcoming, and the popular, are directly opposed. A Christian is overcoming when to the eyes of the world he is overcome. Christ was overcoming, when the vilest and meanest were exercising absolute power over him, spitting on him, scourging him and putting him to death. I must overcome in this manner. I must so far overcome self, the fear of man, dependence on man, as to become the filth of the world. For 2 months past, the populace of this city have been treating me as they pleased, and to all appearance triumphing; this their apparent triumph, which is my real, must be perfect; and then cometh the end.

26th. Rev. 19. 13. "And his name is called the Word of God." We have here a sublime description of the Captain of our salvation, going forth from Zion at the head of his allied saints, to the conquest of the world. It is as the word of God that he is to subdue the world. Out of his mouth goeth a sharp sword. Christ is in the word. The faith of Christians makes that word the power of Christ. I have never known Christ save in his word. All the blessings I have ever received, all the power ever exercised has been through the word of God. I cannot know Christ save as the Spirit guides me into all truth, and thus takes of Christ and showeth to me.—I am delighted with this text; for it shows what so many others intimate, that it is faith in the Word of God that shall overcome the world. Thou blessed Word, thou art my leader. This the 26th of February, I consecrate myself to thy service. Go on, my Master, my Commander, whithersoever thou shall lead I will follow. I give myself up body and soul to be thy soldier, and living or dying to honor thee. I worship and adore my Saviour present in thee. I look for the manifestation of his power in thee. Thou art the word that liveth and abideth for ever. The incorruptable one. See in Hebrews 4, 12 and 13 how the word of God is invested with the attributes of God himself. "Exceeding great and precious promises whereby we are made partakers of the divine nature."—When the promise is in the soul by faith, the divine nature is in the soul. I discovered years ago that wherever there was the word and one to believe it, there Christ was; but I am now sounding new depths in this discovery. By the promises we are made partakers of God's power and holiness and wisdom and love. The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend unto heaven? or Who shall descend into the deep (after Christ.) —The word is nigh, nay even in thy mouth and in thy heart. And therefore Christ is nigh.—When Christ says, Be strong in the Lord and in the power of his might,—all I have to do is to grasp the word in my heart, and thus possess myself of his almighty power. If Satan gets that word away from me, that is, from my faith, he gets Christ and his almighty power away from me.—"Receive with meekness the engrafted word, which is able to save

your souls."—The word is to be engrafted in us. We are to abide in it and it in us, as a branch in the vine. We and it are to be incorporated. God is to write his laws in our hearts. The Word was made flesh and dwelt among us. That which was made flesh still dwells among us—namely the divine invisible nature of Christ; and he is to be continually made flesh in us, that is, his word is to be received into our souls, and become the new life of our being.

"I, the Lord, will hasten it in its time." God will hasten it. According to the urgency of our prayers, God will hasten it. Nevertheless it will only come in the time suitable for it. All things must be adapted to it. And God can only hasten it by hastening the external adaptation. This he is now doing. He is turning the world upside down, by his providences. It would seem as though this were the time and as though prayer were the only thing now needed.

"Thou hast enlarged me when I was in distress." The recollection of what God has done for me in other days, is wonderfully strengthening to my faith and hope. I feel confident that in his own good time God will bring me out into a broad place. Since yesterday I am rejoicing in the love of Christ more than usual. I do not generally feel as I should a lively sense of Christ's love; I get absorbed in an aim, and neglect to meditate upon the secret of the Lord, to look at the name on the white stone which only he that hath the stone can read, in a word, upon that love which passeth knowledge and which is so wonderfully pourtrayed in the Canticles. I want to feel henceforth the obligation to commune with this most loving Bridegroom when in the streets and surrounded by men. If I may retain at such times a sense of the Saviour's presence, and a suitable recollection of who the Saviour is, I shall be mightier than all who come against me. One thought is precious to me this morning, vis. that when Christ's truth is in my heart Christ is in my heart. "Abide in me and I in you;" and, "If my words abide in you." This is the only way Christ manifests himself to me, by the word. He is the Truth, the Word. There is infinite power and infinite love in the word. The word is the throne of Christ. Just as a man has true faith, Christ's word will be to him a manifestation of Christ. I conceive that this thought, with the aid of the Holy Spirit, may be prolific of great results. All things are possible to him that believeth that Christ is in the word. All my blessings have been out of the word. What an effect should this thought have on me, leading me to seek the treasures of that word. God in fact gave me all blessings when he gave me the word, and I am responsible to take them out. In the word is that manifold grace of which I have been a steward.

Have just had a precious interview with a dear Chr. brother, Capt. Y. such as I used to enjoy with brethren in the Seminary.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

(CONTINUED FROM LAST GUARDIAN.)

DEAR SIR,—I am exceedingly, thankful for your kind and explicit explanation as to my meaning in stating that "I did not think 'growth in grace' *is the condition* of sanctification." As this is an important point, permit me to say a little more about it. The spiritual life is one of *growth and developement from begining to end*, but mark this, *not by works* but by "FAITH." Entire Sanctification or *full Salvation*, is the result of *full trust*, in Jesus. This needs no proof. It is an acknowledged fact. It is the *provision* as well as the *demand* of the Gospel. It is the *duty* as well as the *privilege* of all. Paul lived it, commended it, and commanded it. The Apostles enjoyed it. Millions to-day experience it. If GROWTH IN GRACE is the condition of SANCTIFICATION, pray upon what is *growth in grace* conditioned? It must either be on *works* or *faith*. I presume it will be said on the latter. If faith then is the condition of *growth in grace*, it is a proof that it is the condition of Sanctification also, what is Sanctification but a growth in grace? What is a growth in grace but a growth in holiness? And what is Christian perfection or *entire sanctification* but holiness perfected. Surely grace cannot be the *condition* of *grace?* Holiness the *condition* of Holiness. Sanctification the *condition* of Sanctification. But says one "our corruptions and depravity are so great and our nature so weak that we cannot overcome it all at once, it must take time, it must be done gradually, "little by little." We do not believe it. We know the *blood of Christ* to be a *perfect antidote* for *all the corruption, depravity, sin, strength of habit, filthiness of the flesh and spirit* and even the *power of Satan*. "He that is for us is mightier than all that can be against us."

It is not by *struggling* that we are *saved*, but by *giving up struggling* and *simply trusting*, in Christ as our SAVIOUR. Surely then we have not *another process for Holiness*. Just as we have TAKEN Him for our *Justification*, we must also TAKE Him for our Sanctification. Jesus is the WAY, the TRUTH and the LIFE. We are as it were in a boat *pulling hard against the stream*, with hardly any progress, but a steamer comes along and throws us a rope and *tows us*, what a difference, at once takes place. We are now progressing much quicker and faster, and still without *any exertion on our part*. So it is not by works that we are saved, but by "grace through faith" 'growth in grace' is *not the condition* of sanctification but FAITH and FAITH ALONE.

In conclusion let me ask that it be borne in mind that these differences (if they still exist) are only differences in Opinion—important no doubt—but nothing when compared with the great facts in which we are so deeply concerned. Let them therefore not keep us back from securing the great and blessed realities of an experimental apprehension of Christ in *all His fullness*. Jesus is freely offered as our *Sanctification* as well as our *Justification*. Faith—*full trust* in him will bring *full Salvation*. Let us not fail of the Grace of God.

"Behold saith he that openeth and no man shutteth and shutteth and no man openeth, I have set before thee an *open door and no man can shut it*."

Yours &c.
H. A. G.

(To be continued.)

DEAR SIR,—It has been the desire of my heart for a very long time to write to you asking that an Army Scripture Reader be sent here.

The European military element of this station (Belgaum) at present comprises one full Regiment of Infantry and one Battery of Horse Artillery. The location of a Siege Battery in the Fort is under contemplation of Government.

If you think that the claims of this military station are sufficiently strong on a Reader, I would ask you kindly to lay the matter before the Society for their consideration.

Yours faifhfully,
A CHRISTIAN.

DEAR BROTHER,—On Saturday the 20th January, our annual Sunday-School Fête came off. The novel feature was introducted here, of collecting subscriptions by means of the children themselves and by this means the main of the Rs. 150 gathered, was taken. Prayer was first offered by Bro. Morton, our new Pastor, then singing by the children from "Songs of Canaan," then the attack by over 30 children on the repast, the confectionery for which had been specially imported from Allahabad. During this some of the friends of the cause favoured the company with some more sacred pieces. Then followed the event of the day—the Christmas tree, (decorated and lighted up, within closed doors), on which were suspended the pretty, and in some cases useful, gifts for the 27 eager and delighted recipients (mostly the members of the Sabbath School.) An address, to all, preceded the distribution, after which the memorable occasion concluded with the singing of the Doxology.

F.

Bhosawul, February 7th 1883.

NOTICES.

Received by the Treasurer Building Fund M. E. Church, Bombay, from E. H. G. Rs. 2; T. B. C. 5; F. F. 10; for Dec. 1882. From Z. E. F. 10; E. M. 4; R. S. 4; for Dec. and Jan. Received for same from J. E. Rs. 20.

Received for Salvation Army from Sasvad, Rs. 2½.

THE Rev. Dr. Murray Mitchell will deliver a Lecture in the Framjee Cowasjee Hall on Wednesday the 14th inst. at 5-30 (Bombay time.) *Subject*:—INDIA IN 1838 and 1883.

Epitome of News.

SATURDAY, FEBRUARY 3.

—The *Statesman* publishes the following letter which its editor received from Mr. Bandmann on his departure from Calcutta:—

Calcutta, January 29, 1883.

Riach,—I have read your report in this morning's Rag—otherwise called the *Statesman*. It was sent to me by one of your friends. I am not surprised over the Billingsgate *infamy*. Your treachery all along to me led me to no other expectations from such a Judas as you are. You have been and are still trying to mislead the public and throw dirt upon my good name, and had I time and did I consider it worth the trouble I should put you in *jail* as I did your confrere in Hongkong, and where such curs like you ought to be.

Publish this letter intact if you have the courage. But you have *not*. You can only stab in the dark like a coward.—Yours.

DANIEL EDWARD BANDMANN.

My address is College Hall, Madras.

Mr. Bandmann is manager of a theatrical company and seems to think that newspapers are the sworn allies of such.

MONDAY, FEBRUARY 5.

—*Bombay Gazette*: The fancy fair held in the Town Hall on Friday and Saturday proved a great success. Over Rs. 6,000 were taken in the two days' sale.

—Same, Lahore: The most vigorous and effective educational movement in these parts is made by the ladies who belong to the Zenana Mission. There was a gathering here a few days ago of the leading ladies in Lahore, on the occasion of the distribution of prizes to the pupils in the Normal School. The event was enlivened by a discussion that arose owing to a proceeding which is deserving of notice, because it showed that in the mode of regarding caste prejudices some improvement is required. The pupils had just sat down to dinner in the middle of the day, when the lady who is Government Inspectress of Normal Schools asked the European ladies present to withdraw, so as not to offend the caste prejudices

of the pupils. When remonstrated with for making such a request, and being asked why men were allowed to go near them, the reply was, "Oh! those men are high caste." The inference is irresistible: then English ladies are low-caste, and for that reason they must not go near the pupils whilst they are dining. Some warm words passed at the affront which seemed, but not intentionally, to have been put on the ladies present, all of whom contribute towards the support of zenana missions, and some of whom have themselves visited zenanas regularly for several years past.

—Mr. W. T. Blanford, of the Geological Survey, who has recently retired from the service, has been engaged in England, under orders of the Secretary of state, for the preparation of a *Fauna Indica*. The work will be of a very complete and scientific character, and from it hereafter will be prepared manuals of Zoology for use in Indian schools and colleges.

—*Bombay Gazette*: On Saturday night, at about 11 o'clock, a sad accident took place at the G. I. P. Railway station, Shawpore. A European guard named Alfred Burge, while attempting to get on to his train after starting it, missed his footing, and fell between the platform of the station and the train, and was instantly killed. The deceased was about 30 years of age, and resided at Mazagon. He is said to have been a well-conducted, steady, and promising young man, well liked by his superior officers.

—Press commissioner: A raid by Bheels and Wilayatis is reported to have occurred in Ali Rajpur territory, on the 7th ult. The town of Naupur was plundered by an armed party. Further dacoities occurred at Chaktala and Babra on the 17th and 18th ult.

—We acknowledge receipt of the G. I. P. R. Monthly Guide, with Time and Fare Tables, for February. Price one anna.

Tuesday, February 6.

—*Bombay Gazette*; Colombo, 5: Mr. Schnadhorst, secretary of the Birmingham Caucus, has arrived by the Australian steamer. He is said to be unfavourably impressed by the Liberal protectionists of Victoria. Free-trade principles are rapidly strengthening.

A new and very rich territory has been explored in Northern Queensland.

Land law reforms are urgently needed in Sydney.

Great activity prevails in telegraph projects in China.

—In the same is an account of disturbances in Joonaghur, January 28th, "consequent on the enhancement of a cess which many of the Rajah's subjects thought excessive, and refused to pay. The Rajah seized the goods of the refractory, and a body of the latter, stated to have numbered about 250, went up on a hill and said they would remain there until justice was done them. They had a few guns and some swords, but they were very badly armed. The Rajah at first tried negotiation, but this failing he sent 700 men of the State police against the malcontents.

"The result was a fight when 700 armed men attacked 250 who where scarcely armed at all. Of the malcontents 70 were killed and only seven wounded—an extraordinary disproportion, which gives rise to very painful surmises. On the side of the police there were seven wounded—of killed there were none. Until the details are received it is of course as well to reserve any expression of opinion; but the facts cannot fail to create a profound feeling of something like indignation throughout India."

—*S. Indian Post*: On Thursday, the 18th ultimo, a Brahmin girl of about 18 years of age, named Rathnam, went to Miss Reade, of the Baptist Mission at Cuddalore, and expressed her desire to become a convert to Christianity. She being a rich girl and married, Miss Reade explained to her the seriousness of the step she intended to take, and told her that permission from her husband and relations would be necessary. She replied that she had sincerely made up her mind to embrace Christianity and that she would not go back to her relative. Her uncle, Bashigacharri, late Salt Superintendent, went to Miss Reade't bungalow and broke into Miss Reade's room and seriously assaulted Miss Reade and carried away the girl. The matter was reported to the police, and charges were framed against Bashigacharri, who was tried before the District Magistrate, Mr. A. Cruikshank, C.S. The prosecution, on behalf of Miss Reade, was ably conducted by Messrs. Doraisamy Iyer and Misquita of the District Court bar. The charge against Bashingacharrt being fully substantiated he was sentenced on Saturday last to two months' simple imprisonment and to pay a fine of one hundred rupees.

—*Times of India*: The Rev. Dr. Murray Mitchell delivered a farewell address at the City Town wall, Hirabagh, Poona, on Saturday. There was a large attendance, among the audience being a few European ladies and gentlemen. The Rev. gentleman announced that he was returning to Scotland on Tuesday (to-day), but he hoped to visit India again. He delivered a very interesting address in which he glanced at the progress made by India since he first arrived here in 1838.

—Same: In the place of the usual sermon at the Cathedral on Sunday night the Rev. F. L. Sharpin, the officiating clergyman, read a Lenten pastoral which the Bishop of Bombay has addressed to his diocese, in the hope "that a few words of affectionate counsel from your chief pastor may be helpful to many among you who are desirous of making the season of Lent an occasion of drawing near to your Saviour." Lent, the pastoral states, is simply a means to an end, that end being to learn to respond to the love of God by hating what is hateful to Him. It was in no sense the intention of the Church in appointing a season of penitence, to deprive people of the good hope that they were forgiven for sins which they had asked God to put away; and still less was it intended that if people were penitent in Lent they might be careless at other seasons of the year. An increased sense of the sinfulness of sin was the end at which every Christian ought to aim. The sinfulness of unrepented sin must be learnt as the condition of forgiveness. If this great lesson was acquired, the result would be an increased appreciation of the love of God, and an increased desire that their own hearts and lives might be trained to be less unworthy of that love. If they were convinced about the end, it remained to put forward the means and to show that they were calculated to promote it. They consisted in setting apart a few weeks as a time of special thoughifulness and prayer with a view to amendment of life. He thought that the usefulness and common sense of such a course would commend itself to all earnest minds, for as in worldly, so in spiritual things, it was a system which conduced most to success. With regard to the question of how the means should be used, he suggested that they should live a little less in public than usual, and so make time for reading their Bible on the week days; promote devotion at the expense of amusement. Lastly, Lent was called a time of fasting in the Prayer Book, which all Church people revered. If it was impossible to offer rules for such observance, he would ask all to remember their Lord's words when he took for granted in the Sermon on the Mount that fasting was part of the life of his followers. The Saviour did not think that he needed tell them to fast; he simply told them that when they fasted they were to do so without hypocrisy or ostentation. If they used more bodily self-denial as a part of their Lenten observances it would give them a seriousness and a reality which they could acquire in no other way.

—*Pall Mall Gazette*: The Catholics of England and Scotland it seems have increased at between twice and three times the ratio of increase in the population. In the year 1840 the Catholics of great Britain numbered 539,500 their clergy 624, and their churches 522. In 1880 the first of these totals had risen to 1,384,000, the second to 2,282, and the third to 1,461. Thus, while the inhabitants of Great Britain have increased in number by 60 per cent., the Catholics have increased by 158 per cent., within the period under consideration.

Wednesday, February 7.

—*Times of India*; Cairo: The Mahdi is tall, thin, has a black beard and light brown complexion, is head of the Radriye Dervishes, and evidently has great ability in guiding affairs. He has managed to organise the discordant and cantankerous tribes about him wonderfully well, and probably has prepared the movement for some time past. To illustrate the degraded state of the Mahomedan religion in the Soudan, I give a short account of the system of fakirs (or learned men teachers):—In Arabic there are ninety-nine names of God, and Arabs suppose that to each is attached a guardian angel, and that by constant repetition of one name, fasting, incense and prayers, God sends that angel to the worshipper to become that worshipper's "humble slave." Now these fakirs, the people think thus supernaturally endowed, get great power and are supposed to be able to avert sickness and death, remove sterlity from women and cattle: for all this the Arabs will pay heavily. If the fakir does not succeed they say the man's own want of faith is the reason. By degrees he becomes rich and powerful, collects cattle and followers (dervishes). These are glad to come on account of the lazy life they enjoy, and because they are looked up to, and also because they escape paying taxes, the Government to humour the people exempting the fakir and his followers. Consequently large numbers adopt this mode of life; so much so, that the people are no longer able to sustain their fakir and numerous followers, and at the same time pay Government taxes.

—It stated that "a lady belonging to a Brahmin family of Bombay intends shortly leaving Calcutta for America, there diligently to study medicine. She will probably read for her diploma in Boston, and, when fully qualified, will return to practise in India."

—The chapel of the Church of the Messiah, Unitarian (the Rev. Robert Collyer's) New York, was completely filled the other night by an audience that had assembled to hear the opera of "Patience" performed by an amateur company made up almost entirely from the choir and the congregation of the church. The entertainment was given for the benefit of the Sunday-school library. Between the acts S.A.L. Bentley, the English humorous singer, amused the audience by singing several whimsical ditties that were much applauded.

—90 men, 120 women and 60 children perished in the flames of a burning circus near Kieff in Russian Poland. Most of them were Jews. 10 horses that had escaped from the stables came galloping furiously into the ring, and prancing and kicking amongst the crowd, increased the general terror and confusion.

—The *Army and Navy Gazette* understands that H. R. H. the Prince of Wales, at the urgent request of the Princess of Wales, is bestirring himself to put down the cruel sport of "pigeon-shooting."

—Constrasting the death of Garfield and that of Gambetta, the Independent says: The American statesman and the French both died of pyæmia, following a bullet wound. In one the shot was fired by a political crank and in the other by a mistress. On was devotedly watched by the brave and loving wife of his youth, who hastened to his bedside in that memorable ride, while the nation stood still with uncovered head as the swift train went by; the other passed away, we are told, in the

presence of half a dozen friends, and a lady who, "when his last breath had been drawn, embraced the corpse frantically," doubtless the woman who had shot him. The American statesman battled long for life, because he had lived a simple, honest life and his body was full of vitality; the French statesman succumbed speedily to a lesser wound. The cable tells us: "Perhaps he might have recovered; but high living and excesses of all sorts had brought on diabetes, which was complicated with other disorders. An operation was impossible, because his asthma forbade the use of anæsthetics, and without anæsthetics it was feared he would die during an operation. Besides, in the condition of his blood, gangrene was the inevitable result of an incision." This was the difference between a life of honest abstemiousness and a life of "pleasure." Each was honored in his death with the highest encomiums of his people; but we are not loath to believe that the honest life of our own president, which brings no blush to an American cheek, represents what we are glad to believe characteristic of American morals; while we fear that the undisguised immorality of the life of Gambetta, who lived and quarreled in public shame with a runaway wife, whom he had seduced from her husband and who finally shot him, bears too clear a witness of the state of morals among his people.

—At Paris, in the Quartier du Temple, the demolition of an old house has resulted in the discovery of a pot of old coins valued at £12 000: of wood carvings and frescoes worth £4,000, and of a leaden roof valued at £4,000 more. The greatest find of all, however, has been made at Poictiers, where the Abbe De la Croix and M. Lisch, Inspecteur des Monuments Historiques, have brought to light a whole Gallo-Roman city, with streets, houses and taverns, a theatre with a stage some ninety *metres* wide; an immense thermal establishment, complete to its very flags; a temple, measuring a hundred and twenty *metres* in lenghth and with a facade seventy *metres* wide; and a multitude of statues "de meilleur style," and of articles in bronze and pottery and iron. M. Lisch has recommended the government to purchase the discovery as it stands, and the Commission des Monuments Historiques has decided to support his recommendation.

—The statue of the Prince Imperial, excuted by Count Gleichen, and erected at Woolwich as a memorial by 25,000 subscribers from the Army, Navy, Marines, and Volunteers, was unveiled by the Prince of Wales on Saturday. His Royal Highness paid a brief but graceful tribute to "Prince Louis Napoleon," and pointedly remarked that the ceremony could in no sense be regarded as political.

Thursday, February 8.

—*Times of India*: Our neighbours in the Central Provinces have got the start of Bombay in regard to the extension of local self-government. The Central Provinces Bill has been introduced and passed into law before even so much as the statement of objects and reasons of the Bombay Bill has been published. The energy that has been and is being displayed in the Central Provinces is very creditable to Mr. Morris, the Chief Commissioner, who has not wasted valuable time in attempting to prove the policy of the Government of India to be mistaken, but has loyally responded to the Viceroy's appeal to give the system a fair trial.

—Same; Agra, 7: News received here from Rawal Pindee states that the three accused persons, Koomar Mookerjee, Shabibram and George Showell, whose new trial was ordered by the Chief Court the other day, have been discharged, the Government having withdrawn from the prosecution.

—The Str. *Venetia* with English Mails left Aden for Bombay Tuesday, 8 p.m.

—*Bombay Gazette*: Since we wrote yesterday further statements have been sent to us which if correct, go far to clear up the mystery connected with the slaughter of 85 persons—for that was the number of the slain, it now appears—by the Junaghur Shibandi. These facts may be set forth briefly as follows:—(1) That before the killing, the Junaghur Shibandi—the police force—informed the Maiyas, through a charan or bard, who is always a Rajput, that a Saheb, evidently meaning a British European official, was coming, and the best thing they could do under the circumstances was to conceal their arms and disperse; (2) that soon after the Maiyas had acted on the charan's advice a Brahman was sent to them asking them to submit and return, and offering them conditions; (3) that the Maiyas were fired upon and killed while they were unarmed, and while they were asking for quarter with grass and shoes in their mouths as symbols of submission; (4) that besides the 85 slain, hundreds of Maiyas have been wounded and are being brought into Junaghur; (5) that the Maiyas had committed no overt acts of hostility to justify the treatment they received, and that they have been mercilessly massacred because they would not give up their ancestral giras rights.

—Mr. John Hay Grant, our late Municipal Commissioner, took over charge yesterday of the office of Collector of Bombay in succession to Mr. Jacomb.

—Her Majesty has accepted, as a *souvenir* of the late war, a photograph of the New Testament which was pierced, during the assault on Tel-el-Kebir, by a Remington bullet, while in the haversack of Private Roome, of the 4th Highland Light Infantry. That Testament saved his life.

—*Indian Baptist*: Is it true that no member of the Salvation Army in Calcutta dare engage to conduct a religious service without the sanction previously had of Major Tucker? Is it part of the military discipline, that no man should preach Christ, even when the opportunity offers, until he gets orders from his commanding officers? And has the commanding officer a right to say to an officer under him, "You have no business to accept an invitation to preach the Gospel without my authority?" If this is so, then the military discipline of the Salvation Army traverses a fundamental law of Christ's kingdom; and on this rock the whole system may yet split.

—Miss Goodman, in her work entitled *Sisterhoods in the Church of England*—herself a Sister—writes as follows:—"Even to Dr. Pusey it cannot be a small matter that twenty out of one sisterhood—and that not Miss Sellon's—twenty whose consciences were for years in his hands, who obeyed his teaching and followed his leading with the simplicity of little children—*are now in the Romish Communion.*"

—*Overland Mail*, Jan. 19 The inquiry into the death of Dr. Edwardes, of Hounslow, has resulted in a verdict of suicide committed whilst in a state of temporary insanity, the jury at the same time expressing an opinion that Dr. Edwardes was driven to his death by the conduct of his partner, Dr. Whitmarsh.

Amongst the death recorded this week are:—Sis John Forsyth, C. B., K. C. S. I.; Admiral J. Hallowes; and Lieut. G. Pirie.

—The man who is alleged to have set fire to Newhall House, at Milwaukee, and thus caused so fearful a loss of life, has been arrested. His name is George Scheller, and he was the lessee of the bar-room. He was heavily indebted. The expected receipt of insurance money is believed to have been the motive for the crime. Scheller is in gaol and strongly guarded, threats of lynching having been made.

—*N. Y. Evangelist*: We have intelligence of the death of the venerable Sandwich Islands missionary, the Rev. Titus Coan. He died at his home in Hilo on Dec. 1st. We shall give a sketch of his great and blessed labors at another time.

Friday, February 9.

—*Bombay Gazette*: The 1st Grenadiers, at Mhow, have been ordered out to act against the Bheels. Two guns of the mountain battery leave Poona by train for the same place.

—The Rev. A. L. Onslow, B. A., is appointed to officiate as Chaplain of Byculla in place of the Rev. Joseph Higgins, deceased.

—Rs. 1,200 were realised by the concert in the Town Hall in aid of the sufferers by the inundations in Austria.

—We learn from the *New Dispensation*, that it is Pratap Chander Moozoomdar, and not Keshab Chunder Sen, who is going on pilgrimage round the world.

Selections.

CHRIST AND THE SCRIPTURES.

BY REV. ASA MAHAN, D. D., LL. D.

They only, as Inspiration expressly affirms, are Christ's disciples, that is, true Christians, who are possessed of His "*spirit*," that is, who love what He loved, hate what He hated, respect what He respected, and "walk as He walked." There is one very distinctly revealed aspect of Christ's character and spirit which demands very special consideration at this present time, when the faith of so many "masters of Israel" even is being visibly shaken in respect to the inspiration, and consequent absolute authority, of the Word of God. No candid reader of the recorded facts of Christ's teachings and life, can doubt for a moment that, in His regard, the Scriptures as they then existed, the Scriptures of the Old Testament, were, and are, of absolute Divine authority. In the hour of His temptation in the wilderness, the absolute reason which He assigned for repudiating every suggestion of Satan was, "It is written." And here a very remarkable fact presents itself. The three citations which Christ then and there made from the Scriptures are, every one of them, from the book of Deuteronomy, the very book which Prof. Smith, and other learned critics of his school, would have us regard as a forgery of the time of Ezra, a forgery imposed upon the world at that time, as the last message of Moses. It is an infinite slander upon the character of Christ, to suppose that He would sanction what must have been to Him, if it were an imposition, a known forgery. As against Prof. Smith, of Scotland, and his associate critics in England and America, we choose to stand with Christ. In the Sermon on the Mount, the first recorded discourse of our Saviour, in what relation does He there reveal Himself as standing in reference to the Scriptures? In that of most sacred and absolute respect, we answer, for their Divine origin, and authority. "Think not that I am come to destroy (annul) the law or the prophets; I came not to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till ALL be fulfilled. Whosoever, therefore, shall break ONE of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them* the same shall be called great in the kingdom of heaven." Words can, by no possibility, express and inculcate more absolute respect for the Divine authority of the Scriptures, than do these most impressive utterances of our Saviour. Such, also, is the exclusive character of all His recorded utterances upon the subject. "They have Moses and the prophets, let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." "The Scripture CANNOT be broken." "The Scripture MUST be fulfilled." "How then, shall the Scriptures be fulfilled, that thus it MUST be?" "All things MUST be fulfilled which are written in the law

of Moses, and in the Prophets, and in the Psalms, concerning Me." "Then opened He their understanding, that they might understand the Scriptures." "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Such is the distincly revealed attitude of Christ's mind in regard to the absolute authority of the Scriptures, and no one can be one with Him in spirit who is not in full sympathy with His absolute respect for "what is written." If anything should stagger our faith in the real discipleship of any individual to Christ, and especially in the real Christian character of any "master of Israel," it should be a manifest want of Christ's absolute respect for the absolute Divine authority of the Scriptures.

Into this absolute respect, a respect so characteristic of the spirit and life of Christ, all His apostles, and all the writers of the New Testament fully entered. They professedly taught "none other things than those which the prophets and Moses did say should come," and verified all their teachings by an appeal "to the law, and the testimony," as the only "sure word of prophecy," and as alone able to make men wise unto salvation. In their regard, as in that of Christ, "ALL Scripture is (God-inspired) given by inspiration of God," unto which "we do well to take heed, as unto a light shining in a dark place," and which can be wrested but to our own destruction. Those holy men would as soon have "denied the Lord that bought them," as to have questioned the inspiration and absolute authority of the written Word.

This same sentiment of absolute respect for the sacred oracles, these holy apostles imparted to their successors, a sentiment which had supreme place in Christian thought and regard during the entire martyr and missionary age of the Church. The following extract from a discourse delivered by Rev. E. P. Goodwin, D.D., of Chicago, before the American Board of Commissioners of Foreign Missions, at its last annual meeting in Portland, Me., deserves special attention, as bearing upon this subject, and also upon the fatal error to which the sacred sentiment under consideration stands opposed. "Not a man," says Dr. Goodwin, "in the apostolic missionary era ever thought of doubting a word of God's records They would as soon have questioned the stability of the throne itself. If we are to share their success we must share their faith. How many pulpits to-day elect to believe here, and to reject there? With some a threefold Bible is needed, the book of record, a book of nature, and a book of reason. Nothing is so fatal to their work, the missionaries tell us, as the opinions of American Christian gentlemen, printed in American newspapers, and finding their way into foreign print." "If," adds the Dr. "the people of God would but take His Spirit, so anxious to fill all hearts, this would indeed be a Pentecost, the beginning of an era of Pentecost which would sweep the Church of the land and world." God's Spirit, in Pentecostal power, let us ever bear in mind, never abides in any heart from which the Christ, and apostolic sentiment of absolute respect for the Scriptures of truths, is absent. Let the sentiment, that "ALL Scripture," the Old and the New Testament included, is not God-inspired, have place in any mind, and that mind is not far from making total "shipwreck of the faith." We record, with unspeakable joy, the fact that the present great movement in the direction of the doctrine of Entire Sanctification, and of the Baptism of the Holy Ghost, has its fixed basis in the Divine sentiment under consideration, and that, as this movement gathers strength and power, the Bible, to adopt language employed elsewhere, is becoming more and more transfigured before the opened vision of the believing mind, and is thus appearing in glory, like the New Jerusalem coming down from God out of heaven. How many tens of thousands of believers in all Christian and missionary lands, believers who once "walked in darkness and had no light," are now exclaming, as "the eyes of the understanding are being enlightened" by the incoming of the Holy Spirit: "The Bible is a new book to us," and we are reading it with new eyes," wondering, too, with unutterable wonder, as we walk up and down amid its great revelations, that we never before had such glory-visions of these eternal verities as we now have. The Lord increase "the brightness of this rising," until all doubt of the Divine verity of the Divine Word—doubt, that "mist of darkness,"—shall be for ever shut out from Christian thought, and all believers shall "walk in the light, as God is in the light." And as this Divine light expands and increases, may God, as we believe He will do, for ever banish from Christian thought and from every Christian heart, the satanic idea of being "wise above what is written."—(*Divine Life*)

EXTRACTS FROM "GESTA CHRISTI."

CHRISTIANITY AND WOMAN. — The influence of Christianity from the beginning tended to make woman in all appropriate things the equal of man, to throw her influence into every department of life, and to surround her with a certain sacredness.— P. 271.

EDUCATION; INFLUENCE OF CHRISTIANITY.—When the spiritual and moral faculties and sensibilities are elevated, the probability is that the other powers of the soul will feel their inspiration, and reason, judgment, and imagination be elevated by the same influences. The mere turning of the mind by thousands of the youth of Europe from war to matters of religion was an immense gain to the intellect. There is only a certain amount of vital force in a generation, and this during many centuries was in some degree drawn from plans of mutual injury, to truths and thoughts connected with the Christian faith.— P 277,

CHRISTIANITY AND SLAVERY.—The Gospel of Christ in its pure form is not consistent with permanent slavery. His early ministers were called "the brothers of the slave." They felt "for them in bonds as those in bonds with them." Wherever He truly loved and revered, there the fetters of the slave are broken.—p. 278.

EMANCIPATION OF THE SLAVE.—Throughout the Middle Ages conscience was on the side of manumission, as shown in countless deathbed acts of emancipation. The Church itself became a citadel of liberty to the bondman. It is true that other forces worked with the religious motive: the influence of cities and independent communes; the Stoic philosophy as felt in legislation; the struggles of rival powers in the State, and the inconveniences of slavery itself—all these tended towards emancipation. But the Great Emancipator of history is Jesus Christ. Where He rules, there all chains are finally broken and the oppressed go free.—p. 279.

MORALITY OF CHRISTIANITY.—The moral truths in these teachings [of a remarkable Being—called Jesus the Christ] were not absolutely new—asindeed the principles of morality rest on the principles of human nature, and must be known, more or less clearly, to all men—but they were presented with such unequalled simplicity and earnestness, and illustrated by a life and character of such unexampled elevation and purity, and accompanied with spiritual truths so profound and universal, as well as with supernatural claims, that the whole formed a new power in the world for the moral renovation of man —in other words, a *Religion;* but one claiming to be absolute and universal, for all ages and races and circumstances.—p. 1

ROMAN WOMEN AND CHRISTIANITY.—In general Roman women merited by their conduct and their lack of intelligence in the imperial era, the contempt and censure so freely showered on them by the men. The change in their legal position and the removal of tutelage, is plainly due to the effects of the new faith. Their own character rose with the increased respect accorded them in the rising Church. They became the confessors of the Faith under the most brutal and savage prosecutions; their martyrdoms on the cross, in the bloody arena, or under frightful tortures, formed the most touching incidents in Christian traditions. The sufferings and death of women in the early ages of the Faith for ever hallowed the sex in the history of the Church.—p. 108.

PERSECUTION AND CHRISTIANITY.—The most disgraceful feature in the history of the Christian Church is its persecution of opposing or differing beliefs. There is nothing whatever in the words of Christ, or the teachings of the Apostles, to countenance this practice. On the contrary, it is opposed to the very essence of the Christian system; and John, in defining God as Love, would for ever put an end to such travesties of faith in Him as would lead men to hate and persecute.—p. 441.

NIRVANA.—It has to some of his followers been the repose of annihilation; to others the peace of blessed absorption into Deity and loss of personality; to others the eternal rest of the heavy-laden in the bosom of God. The vagueness of the hope, the lack of sublime simplicity in the teachings, the want of an overpowering faith in the "Heavenly Father," and a certain absence of consciousness of perfect union with the Infinite Spirit, will perhaps account for the failure of Buddhism in promoting the progress of Asia as compared with Christianity in Europe.—p. 452.

CONFUCIANISM.—It would seem that this benevolent and monotonous type of society, without enthusiasm and with many secret vices, with no element in it of great and heroic progress, and suited to a certain condition of immovability for countless centuries, may be a type of the future of the civilized world, should a philanthropic Rationalism take the place of the Christian religion. Confucius might well be the saint of Modern Agnosticism.—p. 455.

AT GAMBETTA'S FUNERAL.

AMIDST all the pomp and circumstance of to-day, something was done to turn the thoughts of the thousands crowding the thoroughfares towards that eternal life by faith in Christ which is unknown to millions in this city, and without which there can be no real regeneration of the country.

Miss de Broen had prepared a paper headed "Souvenir of the Funeral of Mons. Gambetta," addressed to the "citizens of Paris, and of all France, Freethinkers, Catholics, or Protestants," calling them to consider God's Word to each of us, given for our consolation when death strikes in our midst. The texts written out were Rev. xxi. 4; 2 Cor. v. 21; Rom. v. 8, 9; John v. 25, 29; 1 Chron. xxviii. 9; Jer. ii. 19; John iii. 16; Jer. xxxi. 24; John xvii. 3. The conclusion pressed God's offer of pardon on each, and the acceptance of it, and the addresses of the Bible Societies were added, where copies of the Word of God may be had. An invitation was also given to those who might wish to converse on the truths spoken of in the paper to come for the purpose to the Iron Room. Sixty-seven thousand copies on large sheets, in striking print, or on doubled cards, easy to slip into the pocket, were printed, with the result that the crowd composed of all ranks, eagerly took them, and although a few called us, "Jesuits" and "Calottins" (skull-caps in allusion to priests), the generality were delighted, and some returned to ask for more for their friends or to send to the country. Manufacturers also asked copies for their workpeople. Miss de Broen and her helpers were able in several instances to give the officers of high rank, who politely accepted copies, as did some of the police and mounted guards. Many gentlemen stopped to carefully read, and then put the cards in their pockets.

An English newspaper remarked lately that the room in which Gambetta died had *nothing to suggest the existence of a soul*, or to console those who mourned him. This is the case with hundreds of thousands here, who know not even the sound of that eternal life of which Christ spoke so emphatically, and which was His great gift for this life and the next. May all who hear of the effort made by God's servants yesterday pray that the many thousands who have now some of Christ's own words in their hands may understand and receive them.

Scarcely one copy was torn or thrown away; many admired the courage of the distributors. All, for one reason or another, have kept the papers; a token among many of the willing ear of even sceptical France. Is it not as if they were waiting for the blessing that will follow prayer on their behalf?

Copies of the paper can be had at the Dépot Central, 4, Place du Théâtre Francais.—*Word and Work.*

A. KER.

3, Rue Clavel, Belleville,
Paris, January, 6th, 1883.

"THE EXCEDING GREATNESS OF GOD'S POWER TO US-WARD WHO BELIEVE."

IN Eph. i. 18, 19, the Apostle, under the inspiration of the Spirit of God, prays that "the eyes of the understanding" of believers may be enlightened, "that they may KNOW" three great central verities of "the Gospel of the grace of God," namely, the immortal HOPES, to the fruition of which we, as believers in Jesus, are called; "the RICHES of the glory of God's inheritance in His saints"; "and what is the EXCEEDING GREATNESS of His power to us-ward who believe," a power which operates to produce in us its destined results, with the same efficiency that "the working of His mighty power" did "in Christ when He raised Him from the dead."

It is to this last-named verity, "the exceeding greatness of God's power to us-ward who believe," that we would direct the attention of the reader in the present article.

Much is said in the Bible about what God is *able* to do *for* and *in* believers, as, for example, "Now unto Him that is ABLE to do exceeding abundantly above ALL that we ask or think, according to (by means of) the power that worketh in us." Here we are distinctly informed that there is now actually working in us a Divine power, through which, with nothing added to what is actually present and actually working in us, God is able to do all the (to us) unspeakable and unthinkable results referred to. Again, "Gods is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The power of language is perfectly exhausted here to express the absolute fulness of the grace which God is *able* to cause to *abound* toward us. Read again, "Now unto Him that is ABLE to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Once more: "He is able to save them to the UTTERMOST that come unto God by Him." These citations are sufficient for our present purpose.

Now, all believers admit and affirm as a fact of absolute belief that God is ABLE to do all these things for them, to "make *all* grace ABOUND towards them," to "save them to the UTTERMOST," to "sanctify them WHOLLY," and amid all the vicissitudes, trials of faith, and temptations incident to our present life, to "preserve our WHOLE spirit, and soul, and body *blameless*," and not only all these things, but to induce in our actual experiences Divine results far transcending "*all* that we ask or think." "No doubt," we often hear professing Christians exclaim. "God is *able* to do all this for us." All admit that it would imply infinite criminality to doubt or question God's *ability* to do *all* that He has revealed Himself as *able* to do. "All things are possible with God." Who doubts that? But when we are told that "all things are possible to him that believeth," multitudes in their unbelief forget that these also are Christ's words, and thus forgetting, limit the revealed possibilities of faith.

When by the Spirit of God, however, "the eyes of our understanding have been enlightened," all this power, in all its "exceeding greatness," becomes an omnipresent reality to the opened vision of the mind, and all "to us-ward," that is, as ever available to our faith for *all* its revealed ends. Nothing appears more possible, or practicable now, than, through these Divine enablings, to be "saved unto the UTTERMOST," to be "sanctified WHOLLY," to be preserved BLAMELESS," to "stand perfect and complete in ALL the will of God," to do and to endure *all* His holy will, and to "do ALL things through Christ who giveth us power." The fiery host round about Elisha were not more real to his servant after his eyes were opened, than is the "exceeding greatness of God's power to US-WARD," after the Spirit has enlightened the eyes of our understanding." How infinitely enlarged are the possibilities of faith now! "All things are possible to God," and all things are equally possible to our faith. How full, and free, and available, also, are all God's "exceeding great and precious promises," and how absolutely trustworthy! "How many soever be the promises of God, IN Christ is the yea," and "THROUGH Him is the Amen, unto the glory of God by us." Here is the secret of doubt, "little faith," weakness, and want of power to "see afar off," among the saints of God, the want of Spirit-enlightened understandings to "KNOW the things which are freely given us of God." Here, too, is the Divine secret of "great faith," which staggers at none of the promises, of power which "ABOUNDS unto every good work," of "joy unspeakable and full of glory," of "walking in the light as God is in the light," and of "*knowing* the Lord as our everlasting light, and OUR God as our glory." All this, and "exceeding abundantly above all that we ask or think," becomes real in the experience of every believer "the eyes of whose understanding have been enlightened to know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe." Reader, if the eyes of your understanding have been thus enlightened, "WALK in the light," and darkness will never overtake you. If you have not thus attained, rest not, and give God no rest, until you have fully entered into all the brightness of this Divine rising.—(*Divine Life.*)

A. MAHAN.

REDEEMING THE TIME.

BY PROFESSOR E. V. GERHART, D.D.

WHEN the crops are abundant and manufactures yield a profit, when labor is in demand and wages are high, and when the industrious poor can all earn a livelihood, we say that the times are prosperous. When the harvests are meager and manufactures are carried on with loss, when labor is not in demand and wages are low, and when the industrious poor have no means of earning their daily bread, we say the times are adverse and depressing.

We speak in a similar manner of time in regard to the morals of society. When crime and vice are on the wane, when laws are enacted and justice is administered in the interest solely of the commonwealth, when public sentiment regarding religion and morality is sound, and education is pervaded by a healthy tone, we say that the times are good. But when education is superficial and one-sided, when public sentiment regarding religion and morality is loose and unhealthy, when laws are enacted and administered in the interest of classes and individuals, and when vice and crime are on the increase, we say the times are evil.

Time is not notional, but real. Time has financial, social, and ethical qualities. These qualities are derived from human life. Time is the physical process; the mental, ethical, and spiritual development of the race. Man's moral and spiritual life imparts character and tone to history in general; also in particular to each age in the growth of the individual and to each age in the progress of a nation.

When we take Jesus Christ as the point of view, and judge the history of mankind and the life of individuals by comparison with the pure love of God and the spotless righteousness which he revealed and illustrated, we must pronounce time in general evil, and evil also all days and seasons. For the whole of human life, as exhibited in races and nations, is governed not by the true love of God, but by a false love of self, and is devoted to pursuits dictated by the lust of the flesh, the lust of the eyes, and the pride of life. The customs of society, the habits and aims of particular classes, and the plans, desires, and toils of individuals are preoccupied by the fancied claims of money, of pleasure, or political distinction. In Christian countries this holds true of men and manners in the degree in which men and manners are not molded and governed by the life and spirit of Jesus Christ.

In the personal life of Christ, the New Man, who was governed solely by self-sacrificing devotion to hi fellowmen and fulfilled perfectly the will of his Father in Heaven, human history is regenerated and redeemed. Likewise, all days and seasons and each and every age of man's history have been redeemed. The physical processes of human life and all ethical pursuits preoccupied by self-will, by worldliness, variety and pride, if not by wickedness, He has rescued from the law of sin and from bondage to evil. In his new, righteous life he has transformed these pursuits, these ethical developments and physical processes, imparting to them a heavenly tone and connecting them positively with divine ends. In his unique personal history the days are not evil, but all days are good. Time is pure and right, and is consecrated to holy love in his ministry and work of redemption.

The disciples of Christ must be governed by the same transforming principle. Through the universal prevalence of moral evil, all seasons and all days have become evil. The fallen life of our race, subdivided into years, months, and days, is subject to the perverting, demoralizing, and disintegrating powers of sin. The kingdom of evil has appropriated all times to itself. All days are under the dominion of selfishness and worldlness. Unregenerate men and unregenerate organizations do not, after the example of Christ, consecrate even a single hour to God or to the life of pure and holy love. Such earthly uses of human life, such common secularization of time is assumed to be proper and legitimate. Nay, the world regards time as given only for temporal affairs, divorced from things divine and spiritual; and Christians commonly speak of temporal affairs as being contrary to eternal realities, because, by common consent, fallen human life, with all its ages and seasons; is in the possession of vanity and death.

If we would have time for Christ and his Kingdom, we must redeem it. The days, and hours which are in the possession of man's false, earthly spirit are to be redeemed. We must redeem the days from the state of captivity to evil by heroic self-sacrifice; that is, by the crucifixion of selfishness and worldliness. No part of the Christian's life can be consecrated to works of charity from love to Jesus Christ, except by Christ-like self-denial. We must say No persisiently to the false desires of the flesh; and No to all the pleasing, but deceitful allurements of the world. We cannot get the new year, nor even one week, nor one day of it, for the holy ser-

vice of Christ or for the progress of his spiritual kingdom, unless we purchase the year, the days, and the hours from the dominion of evil, as Jesus purchased his earthly life for His holy mission of love by the cheerful sacrifice of himself. Each year, every day, and every hour of his ministry he bore the cross, in order that he might have that hour, that day, that year for the new mission of love to which he had been consecrated.

The fallen life of the world is in itself as false and as evil to-day as when St. Paul admonished the Ephesians to walk carefully, not as unwise, but as wise, redeeming the time because the days are evil. If we would follow Christ in the midst of a perverse generation, we must bear the cross as he did, every day and every hour, in order to have that hour and that day for God and in the interest of eternal life. If Christians do not redeem the days, the days will pass in the service of evil. The new year will be spiritually good in the degree in which, by faith in Christ and by obedience to his commandments, we make it such a year; and this new year we shall be able to make spiritually good in as far as by dying with Christ unto the world, we redeem the days for Christ from their subjection to evil. The times will answer to the ethical and spiritual character of our individual and social history.—(*Independent.*)

HUMILITY.

STRAUSS, the great German skeptic, says of Christ: "He is the highest model of religion within the reach of our thoughts; and no perfect piety is possible, without His presence in the heart."

"Everything in Him," says Napoleon, "astonishes me. His spirit overaws me, and His will confounds me."

Christ is set forth as an example of humility, which is the opposite of pride, haughtiness, arrogance, or assumption. It is modesty, lowliness, meekness, submission. In fine, it is a modest estimate of one's self.

While Jesus was always ready to confess His origin, whether it be the son of a carpenter or the Son of God, He never arrogated to Himself any peculiar excellencies. So great was His humility that when popular admiration sought to crown Him King, he escaped from the multitude and concealed Himself. No man of merely worldly ambition would have refused such an opportunity. He never placed Himself above the common people, giving special attention to the refined and wealthy. He could eat with publicans and sinners; visit a humble Christian home at Bethany; heal lepers; bless little children; pray for his murderers, and weep over ungrateful Jerusalem.

This is difficult grace for human nature to master. If we are reviled, we are naturally inclined to revile again. If we are smitten on one cheek, we are not naturally inclined to turn the other, but rather to smite back again. Give him as good as he sends, is the dictate of human nature. Then, men of this world are ambitious, and grace does not always cure them. They love position, office, honor. They want the best that can be had. They would prefer to be an accredited minister to some foreign court rather than being a light-house keeper; but if that is the best that can be secured it is gratefully received—anything for office.

Mr. Stephens, in his "*Travels in Central America*," records an interesting interview with a Government official at Istapa, down on the Musquito coast. He held the petty office of captain of the port. He lived in a little hut, built of poles set up in the sand, and thatched with branches of trees, and filled with insects innumerable and unnamable. The atmosphere was hot and humid; and as the captain brushed away the mosquitoes which thronged his hut, he complained most bitterly of the desolation and dreariness of the place; its isolation and separation from all the world; the miserable accommodations enjoyed; the unhealthiness of the climate, and the wretchedness of the man doomed to live in such a place. And yet, says Mr. Stephens, he seemed nervously anxious with regard to the results of a war then progressing among them, fearing a change in the Government, and the loss of his office.

Such is the inborn love of official position. If we cannot be a brigadier we will be a colonel, if not a colonel, a lieutenant, if not a lieutenant, a corporal—anything which may affix a title to our names.

How different was it with Jesus, our great model. When they attempted to thrust office upon Him, He escaped from it and them, saying, "I receive not honor from men." And then turing to them He makes the emphatic inquiry, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" Of such He says: "I know you, that ye have not the love of God in you."

The Christian should live as one whose citizenship is in Heaven, and who is only a pilgrim and stranger, or foreigner, here,—humble in heart, bold in spirit, loyal in faith, clear in testimony,—feeling that his just desert is the lowest perdition, but his graciously purchased inheritance is eternl life.—(*Adv. of Holiness*)

FAITH HEALING.

TO THE EDITOR OF "WORD AND WORK."

SIR,—I was very glad to see your two articles on "Faith-healing" in last week's issue, and would like to be allowed to make a few observations on the subject. As a physician and a Christian I am desirous that the truth should be investigated, both for the glory of God and the cause of the Gospel and science.

Last summer I paid a visit to Bethshan, and was present at one of their meetings, when several testified to benefits received through (or after) anointing and prayer, and I was also present afterwards when two persons were anointed and prayed over. There were present as inmates two women who had been patients of mine, both of whom had been greatly benefited by two different, but rare, operations, but who were still suffering slightly from some pain, in one case the symptoms being mainly hysterical. Both these cases profess to have been relieved by their visit. I then stated, what I would state here emphatically, that I believe God's Word remains sure, that we should, when a suitable case presents itself, follow the Lord's directions, *i. e.* as you truly say, "call for the eldess of the Church," when their faith and their anointing shall save the sick, and forgiveness of sins would also accompany the blessing of healing.

I there stated that for the glory of God each case ought to be so verified that there should be no room for question. To this end I urged that there should be kept at Bethshan an accurate register of cases; that each person applying to be anointed should bring a certificate from some competent medical man as to such patient's exact condition, which should be entered in the register; that, on the completion of the cure, the patient should be referred to the same medical man, who should certify (if such is the case) that such patient is cured as regards that particular malady; that thus they would accumulate facts which would close the mouths of objectors and be a standing witness to the glory of a promise-keeping God.

Faith-healing is either possible or it is not. I believe it is—if we "have faith as a grain of mustard seed." The want of success is not to be attributed to God's failure, but to our own lack of faith. As long as the opinions of laymen (not physicians) are taken on a subject of which they can know nothing, so long is nothing done for the glory of God or the establishment of His truth.

I heard there of a man who came with spitting of blood, and being therefore supposed to be consumptive was discharged cured. Now you, sir, know full well that this symptom is not necessarily that of consumption alone; therefore the opinion of these good people on such a case is valueless. But if a skilled physician had pronounced the case to be one of consumption, and he had seen it afterwards and certified that he could no longer find any trace of disease, it would have been a great fact, and have been for the glory of God. I will not multiply instances, for you well know how many cases of hysteria are cured by empirical treatment. I enclose an advertisement cut from another religious periodical, issued by an unqualified man, where he trades upon the heading of "Faith-healing" to draw attention to a well-recognised remedy which he claims as his development!

I hope you may see your way to press upon the anthorities at Bethshan the importance in these days of eliminating all sources of error or false conclusions in so serious and vital a matter and doctrine.

Yours faithfully,
LUKE.

"BEHOLD THE PLACE WHERE THE LORD LAY."

A MAN may study mathematics all his life and never discover a satisfactory argument that the soul is immortal. Professor Sylvester or Professor Cayley cannot attach a differential to the curve of a mind's motion and work out from it the calculus of its endless activity. Professor Peirce's Spherics cannot add it to or eliminate it from the sphere of existence. We are not surprised, then, if the mere mathematician does not find an eternal God and the immortal soul; for God and the soul are not in mathematics, and their infinites belong to another category from its numbers.

No more does the mere student of physical life discover that other life which is the property of the soul. If he tells us that he has been analyzing foods, dissecting stomachs, weighing brains, galvanizing nerves; that he has been hybridizing tulips, crossing pigeons, vivisecting guinea pigs, and has discovered strange and curious laws of vital action and hereditary development, but has nowhere discovered an immortal soul, has seen no spiritual tenant that has deserted its perishable tenement, then we tell him, in reply, that it is not strange. The soul is not there. He has not been looking where it is. The evidence is of another sort, which convinces us that we shall live after we die.

And so we were not surprised when Mr. Darwin wrote, in his old age, that he had been a busy man all his life, and had *not* found in his studies evidence that there will be a future existence for man. He had not found it, because it was not in the studies with which he had been so busy. Nor are we surprised to hear Dr. Robert Lewins say in the *Journal of Science*:

"Before concluding, I may, without violation of any confidence, mention that, both *viva voce* and in writing, Mr. Darwin was much less reticent to myself than in his letter to Jena. For, in answer to the direct question I felt myself justified, some years since, in addressing that immortal expert in biology as to the bearing of his researches on the existence of an *anima*, or soul in man, he distinctly stated that, in his opinion, a vital or 'spiritual' principle, apart from inherent somatic energy, had no more *locus standi* in the human than in the other races of the animal kingdom; a conclusion that seems a mere corollary of or, indeed, a position tantamount with his essential doctrine of human and bestial identity of nature and genesis."

Such studies as Mr. Darwin was engaged in could not possible find the spiritual and eternal in man. They had to do only with the physical life, the "somatic energy," and its products.

Biology does not study the human soul even while in the body; that is the province of psychology. And, if psychology can do no more than wonder at the capacities of the soul, count up its contrasts with the *anima* of the beast, and ask how it can be that so regal a power should utterly die, but can never prove, can only hope, that it will have another life beyond this; then what can be expected of the biology which exhausts itself with the products of "somatic energy"?

For proof that the soul is immortal, we go back of biology and psychology. But, as we go, we take with us God, who shows himself in all his works, and whom Mr. Darwin did not quite fail to find, though he did not look for him. We go to that abundant and redundant sacred history which tells us that one Man, more than man, died and actually rose again, and thus brought eminent proof that the soul lives after the body dies. He who gave up the ghost on the cross rose from the dead, and incontestably appeared to scores of men, who bore witness of his resurrection and sealed their witness with their blood. On their testimony Christianity rests. Beyond this there is no assurance that a dead man is anything more than a dead kitten. Plato and Cicero had but a dim vision of life and immortality. Now life and immortality are brought to light. They are made evident and certain to us; but we must look where they are, in the domain of credible testimony, and not in the researches of biologic science. Matthew can tell us of the *anima*, the soul, if Mr. Darwiu cannot.—(*Independent.*)

REVIVAL RESPONSIBILITIES.

The *Methodist* of London, in a thoughtful, pointed article on this subeject, says: "Those who have any experience of inquiry rooms will bear us out when we say that the work there done is most largely amongst those who, from the very circumstances of the case, are in danger of a superficial and incomplete (shall we call it?) conversion. The word spoken has wrought conviction of sin and the weak hand of a nascent faith begins to feel after God. This is generally accompanied with strong emotion and quick sensibilities. The anxious inquirer is eager of light of whatever kind and of comfort of whatever sort and unless the greatest caution is exercised the light may easily lead astray and the comfort may be of that kind which the prophet describes as "daubing with untempered mortar." Under these circumastances it is no unusual thing for a penitent to fall into the hands of an over zealous and unskilful instructor and to be either hopelessly baffled or buoyed up with a false hope. A promise addressed to faith may be offered to a heart not yet thoroughly broken and the heart of the daughter of God's people may be healed slightly. A direction to rest upon the atonement of Christ given to one not thoroughly aroused to a sense of the danger and the guilt of sin, conveyed perhaps in the words of some beautiful hymn amidst the solemn pauses of some silent prayer, may easily in a sudden calm which only one, better instructed than the penitent can possibly be, can distinguish from peace with God. The consequence is the person so counseled imagines himself converted, or the so-called convert is passed on into the church only to lapse upon the first trial of faith. The fruitful cause of all this is the feverish striving for visible results, however procured. Hence the need of the greatest vigilance and thoughtfulness on the part of those whose office it is to direct penitents. These are often selected with the greatest carelessness; nay, in many cases they are not selected at all. It is often left for any one who chooses to do so on the spur of the moment to volunteer his aid. We would most strongly recommend a refrom in this vastly important arm of church service. Let none but experienced guides be employed in this serious work. And we would urge upon such as are employed the careful study of each particular case. We have often known precisely the same exhortation directed to each penitent, the absurdity of which can only be likened to the conduct of a physician who should prescribe the same thing for all the inmates of a hospital. Repentance and faith have distinct stages and each stage should be skilfully diagnosed and suitably treated.

"We know that in all this we shall lay ourselves open to the remark that such caution as we would recommend would kill all the life of a special service. To this we reply that a life that can be killed by the best treatment that can be applied is a life that will soon die of itself. But on the contrary we affirm that such methods would save our church from much merely seeming life and would introduce to its ranks soldiers with something more than the password that they give and the uniform that they wear. God hath not only given us the spirit of power and of love, but of a sound mind as well and we are responsible for the use of our discretion as well as of our zeal.

Miscellany.

—From the *Indian Baptist* for February:

In an intensely interesting address embodying some of the chief features of the history of the Telugu Mission, delivered at Circular Road Chapel during the week of the Decennial Conference, the Rev. Mr. Timpany unveiled what we regard as the true secret of the marvellous success the Gospel has had in the Telugu country. When the church gathered there was still "a little one," numbering only about thirty converts, these thirty Christians, poor, ignorant, of no social repute, met together for a week of united persistent prayer that God would, during the ensuing twelvemonth, convert to Christ five hundred of their heathen countrymen. And how did God answer that prayer? In the way in which He answers all earnest, believing prayer—by giving them more than they had asked for. It was that week of prayer that opened the windows of heaven; and those windows are open still.

There is miraculous power latent in united, self-surrendering prayer. The age of miracles is not past, if our churches only knew it. If out of a membership of, say, one hundred persons, fifteen people on an average come to the weekly prayer-meetings of the church, and of the absent eighty-five some are dining, and others "connot get away from besiness," or "have engagements," or "have never been in the habit of attending the prayer-meetings," or stay away for fear of being asked to lead in prayer, or are always "very tired," is it likely that the church will have a blessing? Christians who systematically neglect the prayer-meetings of their church not only get no blessing themselves, but prevent their more earnest-hearted berthren from getting any. But let the whole hundred members come together; let them pray in faith, and let each man and woman be willing to bear his or her share of whatever work Christ may require preparatory to the descent of the coveted blessing, and there will be miracles wrought in that church. We commend this thought to the members of our European and native churches alike.

TELEGRAPHIC NEWS.

Paris, February 1st: The Chamber of Deputies to-day passed by a large majority the "cashiering and expulsion" Bill, in conformity with the compromise effected with the Ministry. M. Falliéres was not present at the debate.—The 7th Dragoon Guards and the 74th Regiment have been ordered home from Egypt.

2nd: M. Duclere and M. Falliéres are better.

London, 3rd: Supplies and guns, suitable for the arming of merchant vessels in case of need, are being shippod for Bombay, Hongkong, and the Cape.—News from the Cape states that Sir Theophilus Shepstone and the British troops who escorted Cetewayo to Ulundi will return immediately to Natal.

Berlin, 3rd: Prince Bismarck is ill, and will probably be confined to his bed for several weeks.

Paris, 3rd: Prince Napoleon is unwell, and has been removed to a private hospital at Auteuil.

Washington, 3rd: The Coinage Committee of the House of Representatives has rejected a Bill by seven against three for suspending the coinage of Bland dollars.

Ismailia, 3rd: The s.s. "Alsatia" has floated in the Canal.—The s.s. "Toledo" has returned to Snez for repairs.

London, 4th: Four of the prisoners recently arrested for conspiring to assassinate the chief police officers at Dublin have been identified as having been seen in Phœnix Park at the time of the murder of Lord Frederick Cavendish and Mr. Burke. Knives have been produced which are suspected to have been used in the assassination, and were found at the house of one of the prisoners, named Carey. The prisoners were remanded till Monday.

New York, 5th: The Chamber of Commerce here has sent a memorial to the House of Representatives in favour of limiting the silver coinage.

London, 5th: OBITUARY Colonel Taylor, M. P. for Dublin.

Singapore, 5th: Colonel Fred. Brine has reached Bangkok overland from Tavoy.

Paris, 5th: The members of the committee appointed by the Senate are by a very large majority against the expulsion of the representatives of the Royl familes from France.—Prince Napoleon has been committed for trial.

London, 6th: The trial of the suspected murderers at Dublin was continued yesterday. The evidence for the Crown is still going on, and its purport generally connects the prisoners with the Phœnix Park murders, the late revolutionary movement, and also the murder of an informer subsequent to the late seizure of arms.—Lord Elcho, Conservative candidate, has been elected member for Haddingtonshire, defeating Mr. Finlay by a large majority.

St. Petersburg, 6th: An Imperial Ukase has been issued summoning the Nobles and Prefects to the Coronation of the Czar, which is fixed to take place in may next at Moscow.

London, 7th: Mr. Healy has accepted the Chiltern Hundreds.—A fire has broken out on board the B. I. S. N. Company's steamer Ethiopia, off Gravesend. A large portion of the cargo has been damaged.

8th: The Conference proposed by England on the Danubian Question will be held here to-day.

PASSENGERS SAILED.

Per P and O Str *Mirzapore*, 2:

For London—Mr H S Black, Mr W Chandler, Mr E J Monkhouse, Mr C H Lumborn, and Mr J Johnstone.

Per P and O Str *Kashgar*, 9:

For Brindisi—Mr Llewellyn C Griffiths, Mr C Sharpe, Mr E Mudge, Mr G Dartari, Mr S W Mudge, Mr M Ballon, Miss E Dawson, Mr C R Hills, Mr C Andreas, Mr Kingsmill, Mr W Lloyd, and Mr Dillon.

From Venice—Mr R Adams, and Mr J Y Lang.

For Port Said—Rev E W and Mrs Parker, Rev J M and Mrs Reid, and Bishop Foster.

PASSENGERS ARRIVED.

Per P and O Str. *Cathay*, 6:

From London—Mr E B Creasy, Miss Stewart, Mr and Mrs F A Owen and three children, Col A Stewart, Major and Mrs Willoughby, Miss E A Temple, Mrs H Baron, Baron C de Tyull, Mr E R Owen, Col Vanderquiet, Miss Waston, Miss Piggot, Mr and Mrs Butters, Mrs Wright and two children. Miss Briggs, Mr R Hudson, Mr B R Kumbatte, and Miss Michelmore.

From Brindisi—Mr P Clark, Mr Kydd, Major Sergaunt, Mrs Manders, Captain Owen, Mr and Mrs Colvin, Mr J Hayward, Mrs Chambers, Mr Hardie. Mr F P Coles, Mr Tinsley, Col Wynn Finch, The Duke of Athole, and Col H E H D Moray.

From Malta—Genl and Mrs Turner.

Per Str. *Werneth Hall*, 7:

Mrs Cochrane and child, Miss Corvin, Mrs W Lyster and child, Miss Jenner, two Misses Wafford, Mr Kenworthy, Mrs Forrest and two children, Mr and Mrs J W Alexander and two children, Miss Alexander, and Mr N E Jennings, and five deck passengers.

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Domestic Occurrence.

BIRTH.

SHAW—February 8th, the wife of W S Shaw, Preventive service, of a daughter.

DEATH.

HARDING—Jan 15th, at Eastbourne, Mary, widow of Dr Harding, formerly Bishop of Bombay, aged 78 years.

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W. B. Wright, 31st March 1883, Rs. 3; R. W. Waller, 1st May 1883, Rs. 6; George Hepworth, 7th April 1883, Rs. 3; T. B. Coulson, 10th January 1884, Rs. 6; Major Seton Churchill, 31st May 1883, Rs. 11-11; James Morris, 31st December 1883, Rs. 7-8; Dr. Chamarett, 10th February 1883, Rs. 2; Conductor Henry Todman, 31st December 1882, Rs. 2; Rev. J. Rawson, 24th June 1883, Rs. 3; Bev. A. H. Frost, 18th January 1884, Rs. 21-12; J. Hanson, 20th January 1884, Rs. 8; H. Neale, 31st January 1884, Rs. 6; W. A. E. Boyd, 6th March 1883, Rs. 3; M. Kelley, 31st December 1882, Rs. 1-8; John Laker, 31st December 1883, Rs. 7-10; Basel Mission House Dharwar, 31st December 1883, Rs. 7-10; M. W. Walker, 10th November 1883, Rs. 7-10.

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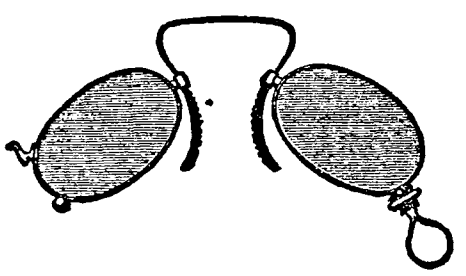

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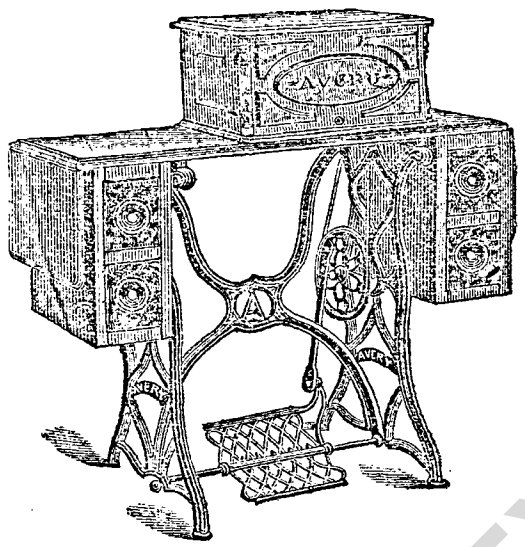

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